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Baptist Missionary Magazine

THE

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## PREFACE.

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THE commencement of a new volume of the Baptist Magazine awakens diversified recollections, many of which are of a peculiarly interesting character. During a quarter of a century this miscellany has paid its regular visits to the abodes of its numerous patrons, fraught with intelligence on the most important subjects. Standing, as on an eminence, we survey the past, and those venerable men who commenced the publication, rise in pleasing review before us. We think of their talents, their piety, their zeal, their limited means, and their encouraging success, till our bosoms are fired with ardor to prosecute the enterprise they so happily commenced. The faithful missionaries, who amidst trials and privations traversed the wilderness, and whose labors by a divine blessing transformed it into a fruitful field, also fix our attention. With grateful emotions, and thanksgivings to God and the Lamb, we witness the contrast which our country now presents. The trees, among which they wandered, have been fashioned into edifices of worship; and the solitary places have blossomed, and borne the rich fruits of grace.

The first conductors of this work, the zealous and devoted missionaries whose toils they detailed, and multitudes who with devout and joyful minds perused its pages, have successively finished their labors, and been dismissed from earth. While by faith we discern them mingling in elevated society above, a voice emphatically addresses us, Be ye followers of them, who through faith and patience inherit the promises.

Whatever success may have attended past efforts, there remains yet much land to be possessed. Indeed the fields of labor are

perpetually expanding, and invite renewed action in their cultivation. The nations are given to the Redeemer for his inheritance, and his order is unrepealed, "Go ye into all the world, and preach the Gospel to every creature." On his people devolves the high privilege of executing his will.

The volume for the last year spread before its readers the cheering success and exhilarating prospects of the Burman Mission, and the progress of truth in various other lands, by the efforts of Christian benevolence. It narrated many of the gracious visitations with which our churches were favored. The traits of excellence which marked the characters of departed worthies were recorded for the imitation of survivors. Attention was directed to interesting publications, and their defects and excellencies pointed out; and many doctrines and duties of Christianity were discussed. The perusal of the work, it is hoped, has cheered the hearts of many, and excited them to increased activity.

In commencing a new volume, the Committee of the Board, who have in charge its publication, cherish a deep sense of responsibility; and they will aim to render it still deserving of extended patronage. They invite communications from their friends in the different States, comprising biographical sketches, biblical discussions, literary notices, accounts of revivals, and general religious intelligence. They also solicit the patronage of the churches generally in the United States, to this official organ of the Baptist Foreign Mission, and indulge the belief that the friends of Missions will be excited to enlarge the list of subscribers, and to give permanent and increasing support to the American Baptist Magazine.

BOSTON, JAN. 1, 1830.

THE  
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REFLECTIONS FOR THE NEW YEAR.

IT has been said, by one of the most original and sublime of the English poets,

“’Tis greatly wise to talk with our past hours,  
And ask them what report they bore to Heaven.”

One of the purposes for which the faculty of memory was given us, is, to enable us to recal the events which are past, to derive pleasure from the recollection of hours spent in useful toils, or innocent pleasures; to be instructed by the lessons of experience; and to be humbled before God, by the remembrance of our sins.

The power of recollection, it is probable, belongs to man alone, among the inhabitants of our earth. The inferior animals undoubtedly exercise memory, and some of them in a very surprising degree. But there is a difference between memory and recollection. Simple memory is passive. It retains impressions, but requires the recurrence of the object, or some other external cause, to awaken the ideas, which it has treasured up. But recollection implies a power in the mind of directing its attention to past scenes, and bringing again before it the events, actions and feelings, which it has witnessed or experienced. It is a noble and useful faculty. We owe to it much of our happiness. Without it, we should rise very little, in point of intellectual power; above the ingenious ape, or the “half reasoning elephant.”

This faculty, however, like all our other powers, is perverted. We are disinclined to use it at all, for any useful purpose. The present and the future fill our minds. If we glance at the past, it is usually with a rapid and superficial survey. As the act is voluntary, we exclude from our observation, whatever it is painful to us to recollect. Our sins, therefore, we are prone to forget; and the favors which we have received, are often forgotten, or reluctantly remembered, because the sense of obligation is unwelcome to our minds.

Hence it is not surprising that we retain so slight a recollection of the benefits which God has bestowed on us. Other dispositions coincide with the one which we have mentioned, to erase them from our memories. We lose sight of God, amid the natural causes, which he employs as the ministers of his will. We regard our blessings as the fruit of our own skill and industry; or as the result of the ordinary course of things. If our minds ascend at all to the Great Giver of every good and perfect gift, we seldom feel our unworthiness so strongly, as to excite gratitude for his mercy.

How pertinent, then, is the exhortation of the Psalmist:—*Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies.\** How fit it is, that we should remember the benefits which God has so bountifully bestowed on us, and praise him with grateful hearts. It is especially proper that at this moment, standing as each reader does, near that interesting point, which divides the old year from that which has just commenced, we should pause, and for a while “talk with our past hours;” recal to mind the great benefits which we have received; mourn over the sins which we have committed; and call on our souls, and all that is within us, to bless his holy name.

The Psalmist enumerates, in the Psalm which we have just quoted, several particulars, among the causes for gratitude.

### 1. *Who forgiveth all thine iniquities.*

David considered the pardon of his sins as the highest cause for gratitude. He placed it, in the list of mercies, before the preservation of his life, esteeming it as a stronger proof of the mercy of God, and as a far more valuable blessing. It is a stronger proof of the mercy of God, because life and all the blessings which pertain to the present world, cost Jehovah nothing, if we may be allowed so to speak. He is the fountain of life, and he can, with a word, create millions of worlds like ours. He opens his hand, and supplies the want of every living thing. The earth is the Lord's, and the fulness thereof. In the gift of temporal benefits, there is nothing to limit his power. He regards these things as of inferior value, and bestows them on his enemies, as well as on his friends. But the pardon of sin cost the blood of his Son. It was bought at an infinite price. The honor of God, too, is outraged by sin, and pardon requires the exercise on his part, of the same compassion which gave his only begotten Son, to enable him to pardon us, in a way consistent with his character. God, then, performs no act, more important in its consequences, and in which his own honor, and the welfare of his dominions, are more concerned, than the pardon of a sinner. It is, too, the most valuable gift which he can bestow; for it is connected with the enjoyment

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\* Psalm ciii. 1—4.

of his favor, and with the attainment of everlasting felicity. Well, then, might David exclaim, *Blessed is he, whose transgression is forgiven, whose sin is covered.* Well might he esteem the favor of God as life, and his loving kindness as better than life. This blessing gives tenfold value to every other. How unavailing are all the benefits which we enjoy, to make us truly and permanently happy, without the pardon of our sins, and the hope of future felicity. It supplies, too, the absence of almost every other blessing. Lazarus was a happier man, while he lived, than the rich man, at whose gate he sat as a mendicant; for in the midst of his poverty he had peace of mind, and the hope of a future repose in Abraham's bosom. But the rich man was either wholly thoughtless of his own character, or was tormented, before the time, by the fear of that hell, in which he was soon to lift up his eyes.

Have we the hope that God has forgiven us all our iniquities? Let us call upon our souls, and all that is within us to bless his holy name. Alas! how many sins have we committed against him the last year—how many, that we can remember—how many, that we have forgotten. God has seen them all, and if we have sincerely repented of them, he has forgiven them. O for this inestimable benefit, how ought we to praise him. But when we add to this, the innumerable spiritual mercies which have flowed from his hand, how can we adequately express the gratitude and joy which ought to fill our hearts.

There are some, it is probable, among our readers, who, during the past year, have received the pardon of their iniquities, and an adoption into the family of God. He brought you to a sense of your condition, and you wept over your sins. In his infinite mercy he forgave you; he spake peace to your souls. The name of Jesus became precious to your hearts. You rejoiced with joy unspeakable. What ought to be your gratitude! How should you strive to walk worthy of the Lord, in faith, in love, in dutiful obedience, in works of charity! O forget not his benefits. Let the recollection of his goodness be a constraining motive to live not unto yourselves, but unto him who died for you, and rose again. Cherish a strong desire for holiness. Make the Redeemer your pattern, and ask of him daily the grace which you need to keep you from falling, and bring you to his heavenly kingdom.

But there are others, it may be feared, who have no reason to hope, that their iniquities have been forgiven. This is not among the benefits which you have received from God. You have, perhaps, never asked him to forgive you. How awful is the thought! Every day of the past year you have sinned against God. He has been angry with you every day. When you have lain down to rest at night, his wrath has hung over you. In the morning, when you arose, it hung over you still. At night, you lay down again, with a heavier weight of condemnation upon your soul. You have arrived at the commencement of another year, and your sins are unforgiven. O that you might not forget your iniquities. God has remembered them. They are all recorded in his book. At the judgment day, they will all be brought forward, unless the

precious blood of Christ shall be sprinkled on the book, and shall blot them out forever.

2. *Who healeth all thy diseases—Who redeemeth thy life from destruction.*

A second benefit, recorded by the Psalmist, as a cause for devout gratitude, is, that God had healed all his diseases. He may, perhaps, allude to the diseases of his soul; but the more direct reference no doubt is, to the bodily diseases from which God had relieved him.

A large portion of the misery which is suffered by mankind arises from sickness. Our bodies are mortal, and long before death completes his victory over them, disease impairs their strength, defaces their beauty, and racks them with pain. The cure of diseases, therefore, has always been an object of great importance. Medical science has been cultivated, in some degree, among the rudest nations, and divine honors have been awarded by heathens, to eminent physicians. God has often, by special miracles, cured diseases; and our Saviour and his Apostles spent a large portion of their time in healing the sick.

In former times, when medical skill was less common and thorough than at present, recovery from sickness was less frequent than it is now. The Psalmist, therefore, felt a more lively gratitude, inasmuch as the direct interposition of God was more manifest.

But such a recovery is, at any time, a proof of his goodness, and ought to awaken gratitude. Some of you have been sick during the past year. You lay helpless on your beds. Your friends surrounded you with affectionate assiduity. Your physician exerted his skill for your relief. Perhaps then you thought of God; and it may be, you resolved that if you should recover, you would live no longer in neglect of religion. You have recovered. You are grateful to your friends and to your physician. But what could they do for you, without the blessing of God! It is his high prerogative, to kill and to make alive. Will you then forget him? Where are the vows which some of you may have made him? Why did he spare you, while you were without repentance for your sins, or gratitude for his kindness?

Have you been preserved in health? How much greater cause for thankfulness! The power and the goodness of God are more displayed in preserving from sickness, than in removing it. What a standing miracle it is, that with bodies so frail, and while ten thousand causes of disease are lurking around us, we continue to enjoy so large a measure of health. How fearfully and wonderfully are we made! It is a remark of a lively French writer, quoted by Dr. Paley, that if we could look within ourselves, and see our hearts beating at the rate of four thousand strokes an hour; our lungs playing, the blood circulating, the tendons pulling, and all the rest of this complicated machinery in steady operation, we should be afraid to move. Yet how freely do we move and act, and how long does this harp of a thousand strings keep in perfect tune! It is the Lord's doing, and it is wondrous in our eyes. To him, then, be the praise. But let us not forget that we must all

die. These bodies are doomed to death; and we must all sleep in the grave. It is unavoidable. Prepared or unprepared, forgiven or unforgiven, these tabernacles of clay must mingle with the dust from which they were taken; and our spirits must ascend to judgment. O that each reader might think now of his latter end; and, while time is bearing him onward so rapidly to the grave, flee to Jesus for pardon and eternal life.

Connected with the cure of his diseases, the Psalmist blesses the Lord for redeeming his life from destruction.

The method by which the lives of men are usually terminated, is disease. But death does not always wait for the slow progress of sickness. Innumerable causes may destroy life instantaneously. Iron handed war strikes down millions. David was a warrior, and often exposed to imminent perils. But wherever we may be, we are in danger. God is our only refuge. His arm defends us, and it is because he has preserved us, that we are alive. Death has been busy around us the past year. Many of you has he clothed in mourning. You miss some who once mingled in your domestic circle. Why are you spared? Before another year shall have closed, you too may die. Let us so number our days, as to apply our hearts unto wisdom. But the Psalmist mentions another blessing:

3. *Who crowneth thee with loving kindness, and tender mercies. Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's.*

God has not merely given us life, but he has supplied our wants. The earth has yielded an abundant harvest. How vast an amount of provisions is requisite for the support of so many millions of human beings, without reckoning the countless myriads of other animals. But God satisfies the want of every living thing.

But in addition to the necessaries of life, how many other mercies have been granted. You have had, and still have, affectionate friends; you have the means of intellectual and religious instruction; you enjoy a complete freedom, under a benign government. Loving kindness and tender mercies crown your lives, and ought to excite your gratitude and lead you to repentance. What shall I render unto the Lord for all his benefits towards me? should be the inquiry of every heart; and the joyful reply should be, "I will take the cup of salvation, and call upon the name of the Lord; I will pay my vows unto the Lord now, in the presence of all his people." Gratitude for the mercies bestowed ought to make you liberal in your charities to the poor, especially at this inclement season, when so many suffer the accumulated evils of sickness, cold and hunger. A desire for the happiness of mankind should make us active in the promotion of all those plans which aim at the moral regeneration of the world.

But besides individual mercies, how many blessings have been vouchsafed to your families and friends! Your own happiness is intimately connected with theirs, and with the tribute of thanksgiving on your own behalf should ascend to God a mingled song of praise for the benefits which he has granted to your friends.

With so many, and so varied causes of gratitude, how ought we all, at the commencement of the New Year, to praise our great Benefactor, humble ourselves in his presence, for our numberless sins, and implore him to guide us by his counsel through the year on which we have entered. Whether any of us shall see its end, is known to God alone. Some eyes which read these lines will, it is probable, be closed in death before the year shall have fulfilled its course. Let each reader inquire, "Is it I?" Am I prepared? Have I been reconciled to God by faith in his Son? And am I a partaker of the glorious hope of the Gospel?

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MEMOIRS OF REV. JOSEPH COCKIN.

Mr. Editor,

The following extracts are from the memoirs of my once highly esteemed and beloved pastor, late preacher at Halifax, England. They give an abridged account of his Christian experience, and of the means which led to his entering on a course of Theological Studies, in a letter to his son. Hereafter, if requested, you shall have a narrative of his ministerial labors, which, it is believed, for talents, zeal, and success, have seldom been surpassed. S.

I was born on the 12th of March, 1755, at Houley, a considerable village in the parish of Almondbury, in the West Riding of the county of York.

My first religious impressions were when I was about thirteen years of age. The manner of the change was something remarkable, as I had never heard an evangelical sermon in my life. I had been one evening at the vain and sinful sports which were too common among the boys in the neighborhood; my father's house being at some distance from the village, I felt, on my way home the most painful sensations of tormenting fear, and I fully thought there was but a step between me and death. I had the sentence of condemnation in my conscience; and I felt that it was an awful thing to fall into the hands of the living God. In great agitation of mind, I arrived at home, where I found my mother and another woman conversing about one of their acquaintance who was lately dead. The woman said, that it was a mercy for her that she was gone, for she had been very uncomfortable while here. To which my mother replied, that there was no reason to believe that any person could be happy in the world to come, who had not been born again in this world. This sentence stuck fast in my mind, and I pondered it very seriously.

In this state I retired to rest, or rather to bed, without saying a word, and passed such a night as I had never spent before, nor indeed have ever done since. My life with all its sins passed before my mind in awful review. I thought of God, and was troubled, and my spirit made diligent search. Heaven and hell, with all their realities of pleasure and pain, of joy and sorrow, were alternately felt, and my soul struggled under the interchangeable sensations of hope and fear. O Lord! I remember these things with humiliation and gratitude, and bless that gracious hand which



brought me up out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

Now it was that, for the first time, I voluntarily bowed my knees in prayer. I had gone to bed, as heretofore, thinking to go through the accustomed course of repeating the Lord's prayer and the creed; but I felt that I wanted something more, and I desired a more free and enlarged access to God.

I ran over the commandments to see how many of them I had broken, and how many I had kept; and, being wholly ignorant of the spirituality of the law, I thought I came off pretty well. This gave me some relief, and I began to take courage; but still I had a secret fear that my case was worse than I apprehended, and it seemed an awful thing to be self-deceived. These reflections were accompanied with earnest addresses to God, which I believe were truly sincere, though they were very simple.

It was then my object to do something that would satisfy the justice of God, and would make atonement for my transgressions, and, as the mediation of Christ was foreign to my mind, it was natural for me to think of amendment of life, and of a due regard to the devotional and practical parts of religion. I therefore resolved to break off every sin, and to engage in prayer and reading the Scriptures. The task which I set myself was, to perform these duties so often during the day, and to arise so many times in the night for the same purpose. My great consolation was, that I was then but thirteen years of age, and that in thirteen years more, I should be so good as to have a surplus of duties which would be sufficient to wipe off the old score, and then the remaining part of my life would furnish a righteousness which could not fail to entitle me to the kingdom of heaven.

With these hopes I began resolutely to abandon every act of transgression, and to perform the number of duties I had imposed upon myself. My motives were the fear of punishment, and the prospect of reward—the only motives which can actuate the soul in the situation in which I then was. Sometimes I succeeded according to my wishes, and at other times came sadly short; but the deficiency always excited a resolution of being more watchful and diligent in time to come. Alas! the next attempt was seldom better than the former. Thus I went on a considerable time, sinning and repenting, resolving and failing, without gaining any ground in my Christian course, or obtaining any knowledge of the nature of the gospel.

However slender my acquaintance with the cross of Christ was at this time, I felt the offence of it very severely. The whole town where I lived was at rest and quiet. No innovation had disturbed their repose for many years. They were like-people like-priest, going every one his own chosen way, and all the downward road. The Lord's day was literally a day of sports, and religious worship was only a pretence to assemble the people for their commencement. The old hue and cry was raised against me that I was gone mad; and when I have walked along the road, I have seen people looking after me as if I had been an object uncommon in the cre-

ation of God. Whatever malevolence could invent, or virulence could utter, I had to encounter; and, what made it peculiarly trying, there were very few either to encourage my spirits, or to bear part of the burden.

Had this opposition been without doors only, I could have borne it; but I proved the truth of what our Lord says, "that the father is against the son, and the son against the father, and that a man's enemies are they of his own household." My father's mind became irritated by his acquaintance, and he resolved to rescue his son from the danger to which he thought him exposed. It was suggested to him, and he imagined, that I should ruin myself; and that persons of my sort had no respect among men; that they never got forward in life; and that they became incapable of the happiness of existence by abandoning themselves to melancholy and despair. To avert these evils he began by expostulation; and when that did not succeed, his opposition became more direct, and he tried the weight of authority. But I continued unshaken, and his measures had no other effect than to make me more zealous, in the cause in which I was engaged.

My path now began to be strewed with thorns. I was forbidden to persist on pain of expulsion from the family, and I was narrowly watched and waylaid to prevent my getting off by stealth to attend the means of grace. But none of these things moved me, and such was the state of my mind at that time, that I should have gone if I had been certain it would have cost me my life. Nor do I yet see that I was wrong in what I did. Human authority does not reach to a prohibition of what is a duty to God; and, although parents ought to judge for their children while they are in their minority, it does not follow that, from mere caprice and ignorant prejudice, they may prevent their attendance where they can receive the most good.

I proceeded for some time, struggling with obstacles, and yet holding on my way. At last, however, the threatened expulsion came, and I was turned out young and helpless to the mercy of the wide world. And yet, what was very singular in this case, I felt no sort of uneasiness though I had not sixpence in my pocket, and was not fourteen years of age. My trust in God carried me through, and my mind was sweetly stayed upon that promise, "When my father and my mother forsake me, then the Lord will take me up."

The particulars and the consequences of this expulsion must now be related, as I reckon it among the principal mercies of my life, gloomy as it was in appearance, and painfully as it operated on the mind of my poor mother, who felt on the occasion much more than I did.

One night I was kneeled down at prayer by my bed-side, and in that situation I heard my father coming up stairs to bed. I knew he had to go past the place where I was, and my heart beat with uncommon agitation, and I felt a trembling over my whole body. I made an attempt to rise, and instantly that passage occurred to my mind, "Whosoever shall be ashamed of me, and of my words,

of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Much allowance must be made for my ignorance at that time. Rising from a duty, which is professedly secret, cannot be wrong when a person is disturbed, or the room is unexpectedly invaded. Be this as it may, my conscience was for downright integrity. I resolved to continue my posture, and did so. My father passed by without saying a single word. Thus far this little occurrence went off very well. But the next morning when I made my appearance, I was ordered to prepare myself for quitting the house, nor could the command be reversed. The tears and importunity of my mother availed nothing, for go I must. It was alleged that we had been happy before we got hold of Venn's religion, but since then there had been no rest, and that it should have no more continuance in that house.

Accordingly I set out like Abraham, not knowing whither I went, but God graciously directed my steps to the very house which of all that were in the world was, I believe, the most suitable for me. In returning home from the church at Huddersfield, I had frequently heard a tall, elderly man speak with much affection of the things of God, and I thought he was a person of the right sort. As soon as I had left my father's house, and had leisure and calmness of mind to think, this good old man presented himself to my view. I thought if I could get admission into his house, it would be a blessed asylum for me, and would make me the most happy creature living. Sometimes I feared, sometimes I hoped, and sometimes I prayed, but still kept pressing forward to the village where he resided. My great comfort was, that he was a clothier in the same line of business with my father, and in which I had been brought up. But then I apprehended he would object to my age, and perhaps he would doubt whether I was telling him the truth. Necessity, however, and ardent desire, will surmount many difficulties. At last, I arrived at his house, and, with a trembling hand, knocked at the door. I got admittance; but when I should have spoken, my tongue faltered, an error to which it was not very liable, but at last I got out the nature and object of my business. I told the plain and undisguised truth; and the simplicity of the narration, and the manner in which it affected my mind, were, I believe, what gained it credit. This good man considered me in the state in which I really was—banished for religion, and sent of God to him for protection. He welcomed me to his house, set me to work, and by various acts of the most endearing kindness truly cheered my heart. Under his roof I continued the space of a year, without exception, the happiest and most improving year I ever spent in my life.

We had a meeting for prayer and religious conversation in the house on a Monday evening; at which upwards of sixty people attended; and which was one of the most respectable for knowledge, experience, and gifts, that I ever knew, or perhaps ever must. From this meeting in a private house, and in a small country village, several very able and useful ministers went out, who are now filling eminent stations in the church of God.

At Lockwood, I became acquainted with gracious people who taught me the fear of the Lord, and formed my lips for social prayer. In their company I felt my inability, and began to wonder at my ignorance, and to be surprised that I knew so little of those things which appeared so familiar to them. The very words they used were new. I was possessed at that time of few more than such as were necessary to communicate ideas about provision, work, and clothing. I do not believe that there were three men in Honley at that time, who knew the meaning of one word which is peculiar to any doctrine of the gospel, and therefore how was it possible that I should? When I heard a word in preaching, or in private discourse, which I did not understand, I wrote it down, and labored to find out the meaning of it as well as I could, or waited until I got the information from some person. I continued this practice a long time, and collected two or three hundred words before I knew that there existed such books as Dictionaries. When I first saw one, and that a very poor one, I thought it an inestimable treasure.

In the former part of this year, the concern about the salvation of my soul was not comfortably settled. In fact I did not know the gospel. Guilt frequently tormented my mind, and I feared that all was not right. My spirits began to sink; I thought how awful it would be, if after all I should be lost, and that thought made me pray with increasing earnestness. I often told my good master, the state I was in, and he endeavored to comfort my mind, by directing my views and hopes to Jesus Christ, the only foundation laid in Zion, and encouraging me to trust in him as the friend of sinners.

Supposing that the minister, Mr. Venn, might be useful to me in private conversation, he proposed that I should pay him a visit for that purpose, as he well knew how to speak a word in season to the weary and heavy laden. He spoke to me like a Christian and a minister, commended me to the grace of God by prayer, and gave me Alleine's Alarm to the Unconverted, and Bunyan's Law and Grace. I read these books with great avidity, and derived considerable advantage from the perusal. At last the Lord discovered to me the way of life, and gave me new views of his glorious gospel. Seeing the vicarious sacrifice of the Saviour as an atonement to divine justice, and laying a sure ground of hope, I found rest and peace by believing in him. On this sacrifice I now depend for acceptance with God, and for admission into his heavenly kingdom.

I now began to take some account of the sermons I heard, or rather to improve myself in divinity, by writing down what I could remember of them after I got home. This practice I continued several years, and it was of essential service to me in the attainment of knowledge, the strengthening of my memory, and also in the art of composition.

My next remove was to Huddersfield, when I was about seventeen years of age, and the occasion of it was the necessity of work. The little time I continued there was very gloomy; but it was ultimately attended with more important consequences to myself than any other change I ever experienced. The master and the work-

men were loose, dissolute characters, and as soon as they knew of my going to the new chapel which was built on Mr. Venn's removal, I was the constant butt of their raillery. Their sarcastic satire, their names of reproach, and their themes of invective, were daily and incessant. I had not been there more than two months, before it happened that one of the militia-men died, and there was to be a ballot for another. The lot fell upon me. Whether I had justice done in this matter I know not, but I always suspected, and I do to this day, that it was a pre-concerted plan. I was a year under age; my master was the manager of the business; and I had not been two months in the town.

To go for a soldier was a terrible stroke, and my poor mother was almost distracted. I tried to get off by taking a certificate from the register of my parish, ascertaining my age. Though it was properly attested, one of the justices told me any man could make such a paper as that, and that my appearance declared that I must be of age for a lot. Right or wrong, I was forced to take the oath, and actually did so.

The time of serving then was a month in the year, which always happened in May, and Leeds was the place at which our division was stationed. Now I was clothed in red, with a three-cornered hat, and the other accoutrements of a military man. Things began auspiciously in my new situation, but I felt very unpleasant in prospect of the Sabbath. I was resolved, if it were possible, to hear the gospel, and it was not preached in the church where we were ordered to attend. I took an opportunity, therefore, in the course of the week, to speak to the sergeant of our company to permit me, and two or three others who desired it, to attend at the White-Chapel. He answered, that it was impossible to be done; that it would break the custom of the corps; that if some were allowed to go off, others would; and that there would be no end of it. I urged my suit, however, with all the address which I could, and at last he yielded to my persuasion, upon condition, that I would be responsible for the regular attendance and orderly behaviour of those who went with me.

It was very unlikely that my being a militia-man should end in my being a minister, and indeed be the cause of it, and yet so it was. In the neighborhood of White-Chapel, there was a private experience meeting held once a week, of which Mr. Barwick, surgeon and apothecary, was the conductor. To this meeting I went with another of my company who also feared God. As our dress made us observable, we were spoken to in the course of conversation, and, at the conclusion, I was asked to go to prayer.

When my month was nearly at an end in the second year, Mr. Edwards, who was then the minister at the White Chapel, sent for me to his house, and told me that some of his friends had entertained a favorable opinion of my piety and abilities, and asked me if I had no thoughts of becoming a student with Mr. Scott. I told him that I certainly had, and that nothing could be more agreeable to me, if I had it in my power to support the expense. He said that I might wait upon Mr. Scott with his compliments, and that if he approved of me as a student, I might depend upon him for all

necessary supplies. In this way my principal difficulty was removed, and that by such means as I could not have expected. I made application to my venerable tutor, and obtained admission into his Academy at the expiration of the vacation, after the militia service terminated.

Thus, my dear son, I have brought my history to the time I proposed in this short essay. Had it not been for these early operations of grace, which can be ascribed to nothing but divine sovereignty, I had been at this hour in little better than heathen darkness, and you would have been destitute of those advantages which you have enjoyed.

I feel at this moment unfeigned gratitude to God, whose mercies have followed me all the days of my life, both on my own behalf and on your's, and, as I may not have another opportunity of addressing you with equal propriety, I avail myself of the present to entreat and command you, with all the affection and authority of a father, that, whatever may be your situation in future life, it may be your principal concern to love and fear God, to associate with gracious praying people, to adhere closely to the Dissenters whatever may be their condition, and to do what lies in your power to promote his interests upon earth, who has been so peculiarly and so graciously the God of your father.

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REFLECTIONS AGAINST THE BAPTISTS REFUTED.

*A Sermon, delivered at the Dedication of the Baptist Meeting-House in New-Bedford, Oct. 22, 1829. By DANIEL SHARP, Pastor of the Charles-Street Baptist Church, Boston. Boston: Lincoln & Edmands.*

WE have read this Sermon with much gratification. In style, it is perspicuous and chaste; in tone, dignified and Christian. Such a vindication of the Baptists against unjust and illiberal reflections ought to be widely circulated. We are persuaded good would be accomplished, if the pastors and influential members of the churches would endeavor to introduce the Sermon into their various circles of Christian acquaintance. While it vindicates the Baptists, it casts no odium upon other denominations.

Some of the reflections which are noticed in this discourse, one would think, could never be made by good, not to say intelligent men. We refer to the insinuations, that Baptists consider baptism as a saving ordinance, and that they substitute baptism for personal piety. Yet men esteemed pious and intelligent have permitted themselves to employ such insinuations. We trust the time is near when the obligation to strict veracity will be better understood; and when it will be felt quite as criminal to speak evil of communities as of individuals.

Many have probably in the sincerity of their hearts pitied the children of Baptist parents as being excluded from the blessings of an important covenant. But we have never been able to ascertain what this so highly valued covenant is. We have read of persons

rejoicing that their children were in a covenant relation to God, and, if we rightly remember, expressing a kind of belief that their children's children, and their descendants to the latest posterity, would enjoy the blessings of this covenant. But we have never been satisfactorily informed what are the provisions and what are the terms of this covenant. And we really cannot avoid the conviction which the author of this Sermon expresses, that 'it is one of those fictions of theology, appertaining to a darker age, which are fast passing away.'

Some persons, we fear, who are very seriously inclined to pursue the path which the obvious sense of Scripture marks out in relation to baptism, are deterred from obeying their convictions by a lurking apprehension that perhaps they may thus shut out their offspring from the mercy of God. How many parents too have suffered almost insupportable agony when their children, to whom as is commonly though very incorrectly said the seal of the covenant has not been applied, were threatened with death. In each of these cases could the clear light of the gospel be introduced, what a relief from unnecessary fears would at once be enjoyed. But we cannot here enlarge upon this subject. Nor is it necessary. We refer all who wish to know the truth to the Holy Scriptures as the grand source of instruction; and we would also respectfully recommend to them the serious and devout reading of this Sermon.

Under the fourth head, the author considers the oft-repeated 'imputation that we are an extremely bigotted people.' With much kindness, yet with much force, he repels the unjust imputation. As baptism is acknowledged to be a prerequisite to the Lord's supper, he well remarks, other denominations 'cannot censure our practice without condemning their own.' On this subject, which has occasioned so much rebuke, we present the following extract from the Sermon.

"Besides, we are prepared to commune with all Christians in the noblest and most scriptural import of that expression. It has often been *significantly* remarked, "you will not commune with us now, but we shall all commune together in heaven." We rejoice in the blissful anticipation. But we are not willing to wait until that period. We would enjoy here an earnest of that sublime and celestial intercourse. We plead for a communion on earth, with Christians of every sect, which shall bear a resemblance to that of heaven. We do not suppose that the communion of "the just made perfect," consists in partaking of the symbols of Christ's death, but in high and spiritual intercourse; in mutual expressions of admiration and gratitude while reviewing the dispensations of providence and grace towards them in this world; in mingled songs of praise to Him who hath washed them from their sins in his own blood; and in exalted converse concerning the glorious scenes which the revolutions of eternity will be continually unfolding to their delighted gaze. In such communion as this, although of a more humble character, we would gladly participate with all good men.

It would seem from observations which are frequently made, that there is no such thing as Christian communion, except at the table of the Lord. This we conceive is a great mistake. There is undoubtedly a communion of saints in this rite, but this is an incidental cir-

cumstance, rather than the special design for which it was instituted. This will more fully appear, by considering attentively the language of the New Testament on this subject. "Take, eat," said Jesus, "this is my body which is given for you: *this do in remembrance of me.* After the same manner he took the cup, saying, This cup is the New Testament in my blood: *this do ye, as oft as ye drink it, in remembrance of me.* For as often as ye eat this bread, and drink this cup, *ye do show the Lord's death until he come.*" The Apostle Paul states most distinctly the particular object of this feast, when he says: "The cup of blessing which we bless, *is it not the communion of the blood of Christ?* The bread which we break, *is it not the communion of the body of Christ?*" 1 Cor. x. 16. Here is no intimation, that our Lord appointed the supper as a token of the communion which Christians have with each other. It was evidently intended for other and more important purposes. It was to be a perpetual memorial to his disciples of his bleeding and dying love, conveying the assurance, that although absent in person, yet he is ever mindful of their interests. And while it represents in appropriate and affecting emblems his unparalleled compassion, it gives vigor to their faith, animates their hope, and increases the ardor of their devotion and love. Hence the "cup of blessing which we bless, and the bread which we break," are not mentioned as means by which saints are to commune with one another, but by which they are graciously assisted to commune with Christ in his sufferings and death.

It is greatly to be lamented, that the controversy concerning the prerequisite for suitably communicating at the Lord's table, has given rise to incorrect views. The attention of Christians has been diverted from the chief design of the institution, that of "discerning the Lord's body," and fixed almost exclusively upon it, as the divinely constituted medium for manifesting their fellowship with each other. Thus weakening its legitimate effects on the heart, by considering that as its leading object, which, at most, is only incidental.

But, my friends, if we are sincerely desirous of living in communion as becometh saints, there is a more excellent way, than even assembling together at the Lord's supper. It is better enjoyed, and more nobly illustrated in kind Christian intercourse; in abstaining from all unnecessary causes of strife; in bearing with each other's errors and imperfections; in mutual disclosures of our fears and hopes, our joys and sorrows; and in affectionately aiding each other onward, in the path to heaven. Should such be our conduct, then will ours be the communion of saints, although we may be connected with different sections of the church universal."

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DR. SPRING'S MEMOIR OF REV. MR. MILLS.

*Memoir of Samuel John Mills.* By GARDINER SPRING, D. D. Second Edition: Boston. 1829.

Mr. Mills was an extraordinary man. Without extensive learning or uncommon mental abilities, he possessed the rare power of exciting and directing other minds. He is a remarkable example of the sway which fervent piety, acting on a steady, well balanced mind, may acquire over the feelings and actions of other men. It was the lot of Mr. Mills, rather to impel others to action, than to act himself. Yet he was not idle; but, on the contrary, he devoted himself while he lived to the work of doing good, with an activity,



disinterestedness, and perseverance, which, (in the language of Foster in reference to Howard,) "implied an inconceivable severity of conviction, that he had one thing to do; and that he who would do some great thing in this short life, must apply himself to the work, with such a concentration of his forces, as to idle spectators, who live only to amuse themselves, looks like insanity."

Mr. Mills is said by his biographer to have had a principal share in the formation of several of the most important benevolent societies in this country. The American Board of Commissioners for Foreign Missions—the United Foreign Missionary Society—the American Bible Society, and the Colonization Society. To have set in motion either of these powerful engines, would have been fame and usefulness enough for any man.

We have not room for a detailed narrative of the incidents of Mr. Mills' life. He was born in Torrington, Connecticut, April 21, 1783. He became a disciple of Christ, in 1801. He was educated at Williams' College, where he graduated in 1809. His theological education was commenced at Yale College, and completed at Andover. He spent a number of years in travelling in various parts of the country, and in numerous pious labors. He at length engaged in the service of the Colonization Society, and sailed, with the Rev. Mr. Burgess, in November, 1816, for England, on their way to Africa, for the purpose of exploring the coast, and obtaining a suitable site for a colony. On their passage home, in June, 1818, Mr. Mills died, in the 36th year of his age.

The Memoir deserves to be read. It is written with ability, and, with a little exception, in a kind and catholic spirit. We regret that we cannot, as Baptists, pronounce an unqualified approbation; and that a book so well fitted to be useful, contains any thing which must hinder its circulation among one of the largest denominations of Christians in this country.

Baptists have just reason to complain of the manner in which Mr. Judson is alluded to, in page 38 of this edition. After stating that it was resolved, by the American Board of Commissioners, soon after its formation, to send Mr. Judson to England, to ascertain what assistance could be afforded to the Mission by the London Missionary Society, the author says: "Contrary to the expectation of the Board, Mr. Judson, during his absence, felt himself justified in entering into partial arrangements, at least, to become the Missionary of the London Society in the East Indies." The reproach which is insinuated in this sentence is unjust and unkind. We take upon us to say, that Mr. Judson entered into no arrangements with the London Society, which were not entirely consistent with the instructions of the Board itself. The very object of his visiting England was to ascertain whether the London Society would support him and his associates, if the American Board could not do it. The London Society agreed to support them, if it should be necessary; and the only engagement into which Mr. Judson entered was, that if the American Board would not, or could not, send him to India, he would accept of the patronage of the London Society. But Mr. Judson returned to America, and by his importunity, at length persuaded the American Board to

appoint him and his companions as Missionaries. It is perfectly well known, that the Board had hesitated and delayed, till Mr. Judson and the other young men began to doubt, whether they should be able to go to India, without aid from England. Mr. Mills himself, in a letter which is inserted on the same page of the Memoir, alludes to the hesitation of the "fathers," and expresses a hope, that if they should not act, the young men would go forward. This is precisely what Mr. Judson did. He went forward, and impelled the "fathers" forward along with him.

The reproach, therefore, is *unjust*: And it is *unkind*.—Even if it were well founded, is it not ungenerous to assail thus the reputation of a man, who has done and suffered more, we confidently say, for the cause of Christ among the heathen, than any other man who has ever left the shores of America? If he deserved censure, is he never to be forgiven? *Quousque tandem?* Is the crime of becoming a Baptist utterly unpardonable? We put the question to Dr. Spring, whether it would not be more worthy of a minister of Jesus, and a friend to missions, to omit this dark insinuation, this gratuitous thrust at a man, whom Mills, were he alive, would delight to honor? Towards the close of the book, the author applauds the liberal feelings of Mr. Mills towards all Christians, and inquires, "When shall the spirit of mutual animosity and crimination be superseded and eradicated by the irrepressible desire to glorify God, and see him glorified in the conversion of the world? O that the season of chilling alienation had gone by!" We presume that Dr. Spring is sincere in this wish; but we can assure him that he has not contributed to hasten the desirable result, by this unwarrantable censure of Mr. Judson. We hope that he will expunge from the next edition, the sentence which we have quoted, and the succeeding remarks of Mr. Mills; though these, indeed, go rather to criminate the American Board, than Mr. Judson. The book will then find unimpeded entrance into Baptist families, Sabbath Schools, and Church Libraries. Until then, we cannot recommend the book to Baptists, without a caution, at least, against the offensive sentence. Baptists have no disposition to contest the question, whether Mr. Mills or Mr. Judson had the principal share in originating the American Board. In the Memoir of Mrs. Judson, this question is expressly waived by the Biographer,\* in the spirit of conciliation and kindness, and not because Mr. Judson's claim could not have been sustained. Is this feeling to be reciprocated? It remains for Dr. Spring and his brethren to give the answer.

\* "It is not the purpose of this work to extol or to defend Mr. Judson. We shall, therefore, omit any notice of some unpleasant occurrences. We are not concerned to claim for him the exclusive honor of having led the way in originating the American Board of Commissioners. This praise, however, has been attributed, in unqualified terms, to one of his associates. [Life of Mills, p. 37.] It is, indeed, a point of little importance, what individual is honored by God as the instrument of signal benefits to mankind. His alone is the wisdom to inspire, and the strength to execute; and the most distinguished of his servants are made to feel, that it is not by their might or power, but by his Spirit, that holy desires are cherished, and good purposes accomplished. We have contented ourselves with stating facts, leaving the reader to make his own inferences."

# MISSIONARY REGISTER.

FOR JANUARY, 1830.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

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## BURMAN MISSION.

WE alluded, in the Magazine for November, to Mr. Boardman's plan for extended operations in education at Tavoy, which we now lay before our readers. The views here presented, exhibit the need of an increased number of laborers, and will excite the prayers of Christians, and lead to an enlargement of the means for effecting the objects of the mission.

### MR. BOARDMAN'S PLAN OF EXTENDED OPERATIONS IN EDUCATION,

In a Letter to the Corresponding Secretary.

Dear Sir, *Tavoy, Sept. 29, 1828.*

In a letter of the 8th inst. I gave you some account of the boys' schools under our care. In this letter I propose to lay before you a plan for more extended operation in this department of missionary work. Omitting for the present, any remarks on the other parts of our duty, allow me to suggest a plan for a wider range of operation in the department of *Native Schools*. From a village about 15 miles above this city, to another about 30 miles below, is a regular chain of villages on both sides of the Tavoy river. The population of the different villages, varies from 50 to 300 or 400 souls. The aggregate population, exclusive of the city, is about 18000. In these villages, there are but few Kyoungs, and the boys are growing up in a great degree ignorant of even that knowledge which Burman priests can impart. It is my wish to see schools established throughout these two chains of villages, as well as in the city. My plan, in substance, is this: Let the day-school

which is now opened under the auspices of the local government, be under the careful superintendence of a missionary, and be considered a *central school*, where young men shall be taught in such branches as shall qualify them to become teachers in village schools. As fast as suitable and well disposed youths are qualified, let them be employed as school-masters in the village schools. Thus, in a few years, an indefinite number of village schools may be supplied with teachers trained up under our own inspection. Each of these schools would cost from 10 to 15 rupees per month. If this plan is commenced soon, I am encouraged to hope the government would lend it patronage. Out of these schools, the more promising boys may be selected, and sent to the central school for a more thorough education. Let the books used, be such as will tend to elevate and enlarge the mind, inform the understanding, eradicate previously imbibed errors, and lay the foundation for a superstructure of Christian instruction. Let a self-denying missionary undertake the business of superintending these schools, and preaching in the different villages; and let him bend all his energies to effect a total reformation of moral and religious instruction throughout the villages. Here it should be mentioned, that on the east side of the river, a few miles back from the Daway villages, is a corresponding chain of Karen settlements. In these settlements, are more than 2000 souls, who have no books, no written language, no object of worship, and no religion, but many of them are expecting a religion soon to be given them. Already a large number of them have heard the gospel, and appear disposed to embrace it. Let

the itinerating missionary visit their settlements, give them a written language, establish schools, and with the help of Karens now in the boarding-school, furnish some elementary books, preparatory to the translation of the Scriptures into their language. Meanwhile, he can preach to them in Burman, and Karens who understand the Burman language, can interpret for the rest. Under a divine blessing, without which nothing can be done successfully, we may hope for great and happy results from such a system of operations. Nor is Tavoy alone to be benefitted. Not only the Provinces of Yay and Amherst on the north, and Mergui on the south, but Arracan and Pegu, and ultimately, Burmah Proper, we may reasonably hope, will partake of the benefit, and become scenes of similar operations. It should also be mentioned that Tavoy is near the borders of Siam, to which country, the Board will, we trust, be ere long sending Missionaries. Thus, Siamese, Daways, Karens, Taliengs, Burmans, Arracanese, and Chinese, will probably send their sons to our schools; and it is not too much to hope that some of the boys on their return home, will take with them the gospel, not only printed on paper, but engraven on their hearts. Especially may we hope for this in regard to those who enjoy the additional advantages of the boarding school. Nor should the Burman Chinese boys, of whom we have now a number in the school, be forgotten. These boys are generally more intelligent and efficient, than the common Burman boys, and as they will speak English and Burman, and in some instances, Chinese, we may hope that if divine grace is imparted, some of them will become heralds of salvation, not only to the Burmese, but to the numerous Chinese who are dispersed through the Burman dominions. Some may in due time be sent as missionaries to China.

It will be readily seen, that in order to carry this plan into effect, an additional missionary is immediately needed; and I take the liberty to add, that I very much need an associate to live in Tavoy, and divide with me the multiplied and arduous labors now pressing upon me.

With sentiments of much respect and esteem, I am, dear Sir, yours in the service of the Gospel,

GEO. D. BOARDMAN.

EXTRACTS FROM MR. BOARDMAN'S  
JOURNAL FOR SEPT. 1823.

The visit of the Karen teacher, which is stated in the following extracts, has been before communicated in a letter from Mr. Boardman, and published in some of the American Periodicals. But reference having been made to the subject in Mr. Boardman's former Journals, we now insert the account.

Sept. 7, Lord's day. Morning worship at the house, as usual. In the evening, on returning from the zavay, I found my house thronged with Karens, and was informed that the Karen Teacher had arrived with his much venerated book. After tea, I called them up, and inquired what they wished. The teacher stood forward and said, "My Lord, your humble servants have come from the wilderness to lay at your lordship's feet a certain book, and to inquire of your lordship whether it is good or bad, true or false. We, Karens, your humble servants, are an ignorant race of people, we have no books, no written language, we know nothing of God or his law. When this book was given us, we were charged to worship it, which we have done for twelve years. But we know nothing of its contents, not so much as in what language it is written. We have heard of the gospel of Jesus Christ, and are persuaded of its truth, and we wish to know if this book contains the doctrine of that Gospel. We are persuaded that your lordship can easily settle the question, and teach us the true way of becoming happy." I requested them to produce the book, when the old man opened a large basket, and having removed fold after fold of wrappers, he handed me an old tattered duodecimo volume. It was none other than the "Book of Common Prayer, with the Psalms," published at Oxford. It is a good book, said I; but it is not good to worship it. You must worship the God it reveals. We spent the evening in instructing these simple foresters in some of the first principles of the Gospel. They listened with much attention; but the old teacher, who, it seems, is a kind of sorcerer, seemed disappointed at the thought that he had obtained no claim to heaven by worshipping the book so many years.

9. The Karens left us for their native forest. It was a source of regret

to us all, that Ko-thah-byoo was not present to facilitate our intercourse by interpreting for us. Just before leaving, the old sorcerer put on his Joger's dress, given him, he said, nearly twenty years ago; and assumed some self-important airs, so that one of our native Christians went and told him there was no good in wearing such a dress, and advised him to lay it aside altogether. "If," said the sorcerer, "God will not be pleased with this dress, I am ready to send it afloat on yonder stream." He then presented his re-prover with his wand, saying he had no further use for it\*.

#### *Hopeful case of a Scholar.*

Sept. 9. Evening. For several days past we have observed a happy change in the largest of our boarding scholars. He has been more sedate in his deportment, more attentive to study, and has often been heard in the night, and at break of day, praying alone. He reads the scriptures much of the time, and in a few instances, has been heard recommending the gospel to his school-mates and to the heathen; and once he has spoken to me, of his own accord, on the subject of religion. This evening, he has conversed with me somewhat freely; and I hope God is about visiting his soul in mercy. I was speaking of my intention to visit the Karen settlements, when he said, "I should like to accompany you, sir." "Were you a believer in the gospel yourself," said I, "it might be well for you to go; but as long as you are an unbeliever, you cannot profitably recommend the gospel to others." "I do believe the gospel with my heart, sir, and I pity the poor Karens, and want to tell them of the Saviour. For the last nine or ten days, I have been thinking of my former bad conduct, and my ill deserts; I have felt persuaded, that if I die an unbeliever, I must sink to hell, where there is no deliverance. I see my past sins and follies, and repent of them. I have no hope but in Jesus Christ, who died to save lost sinners. His mercy is very great in not only delivering from hell, but in imparting endless bliss in heaven. O, how great is his grace! He did not spare his own life, but laid it down for us." When I reminded him of the danger of self-deception and its dreadful consequences, he said, "if we

fail in this one thing, the failure is immense. As to gold or silver, or worldly riches, they last but a moment, but the pains of hell, and the joys of heaven, are interminable. Repentance in hell may be pungent, but it will be unavailing. Now is the time to repent, that we may be saved." On my inquiring whether he thought he could keep the law of supreme love to God and of love to man, he said, "Of myself I can do nothing at all. If Christ grant me his grace, I can fulfil the will of God." He said many other things of an encouraging nature, but I fear it may all have arisen from some other cause than the influence of the divine Spirit.

#### *A new Inquirer.*

Sept. 13. An interesting, intelligent, and amiable young man who has visited me several times, and taken some portions of scripture, called again today, and gave me some reason to hope a work of grace is begun in his heart. He wishes to study the English language, that he may understand the Scriptures better.

30. Moug Oo-lah, the interesting young man mentioned on the 13th inst. called at the zayat. Divine light seems to be gaining admission into his mind; and, to use his own words, he begins to believe the gospel, but is unable of himself to distinguish truth from error. I was much pleased with his childlike spirit, and directed him to several passages of scripture, where we are taught to distrust our own reasonings, and to ask wisdom of God. He seemed much affected at the thought of God's enlightening the mind, and changing his heart.

GEO. D. BOARDMAN.

#### ◆ MOUNG SHWAY-BWEN'S LETTER.

We insert this Letter to exhibit a specimen of the current of thought in a Burman lately emerging from heathenism.

To my mother May Yah, my elder brothers, my elder and younger sisters, and the circle of my relatives and companions who live in Ngyoungben village, in the Tseeeyen cluster, Maulamyng city.—Greeting.

The eternal and most glorious God, who is replete with infinite power and wisdom, and all other inconceivable divine glories and perfections, who, af-

\* We have since been informed, that on his way home, he tore his dress in pieces, and threw it into a brook.

ter having enjoyed, from eternity, a felicity and bliss which men can neither conceive nor sufficiently admire, did, in order to make rational beings happy, create the world, the heavens and earth, the sun, moon, stars, and constellations; the great islands and the small, the forests, mountains, and seas, together with the various orders of men, and irrational animals; and the Lord Jesus Christ, the dispenser of grace, who with a divine love and pity, which sought to avert the punishment of sin which men deserve to bear, having relinquished the divine felicity which he enjoyed, and come down to the abodes of men, was conceived by the power of God in the womb of a virgin, and was born a man,—who, after having fulfilled the divine law, become the substitute for men; and by having endured the greatest of sufferings, poverty, and distress, and even death upon a cross, rescues all his disciples from hell, and raises them to heaven, the golden country and kingdom:—and God, the divine Spirit, who dispels the evil passions, the anger, ignorance, and pride which are prolific in evil designs and thoughts in the corrupt, base, vile, and wicked nature which men have assumed,—who disciplines, teaches and instructs [men,] and mercifully imparts and implants a good mind, with good intentions, and points out the true God, and the true religion. These three united, being inconceivably and mysteriously the one only Supreme, Most High God over all, most reverently worshipping, I Moug Shway-bwen, your son and servant, who live in the city of Tavoy, send love and salutation:

Respected mother, elder brothers, elder and younger sisters, younger brother, and the whole circle of my relatives and associates: As to me, your servant, having heard the preaching of the missionaries who came from America, the great West Island, and being disposed to consider and discuss [their doctrine,] and having asked liberty of my mother, brothers, sisters, &c. I left you; and on arriving at Maulamyng city, not finding the missionaries, (only I found Moug Shway-bay, one of their assistants,) I could not fully discuss the subject; but wishing to obtain a book, I asked for one, and he gave me a tract, with which I returned home; and on carefully reading and examining it, I understood its meaning,—and then I con-

sidered, and became convinced, that the existence and destruction of the world, the heaven and earth, the sun, moon, stars and constellations, the great and small islands, the forests, mountains, and seas, rational and irrational animals could not occur in uniform succession without a controlling agent, [as the Boodhists suppose,] but that, as God only created, so he is the sovereign possessor of all things; and that when he wills that any thing be destroyed, it must be destroyed; and when he wills that any thing be produced, it must be produced; and that although I should, during my whole life, keep without violation, the five, the eight, and even the ten precepts, [of Boodhism] yet as I have sinned against the sovereign Creator, I should still have no merit, and my own righteousness would not stand. Hence, fearing lest, when remaining no longer in this life I should depart, I must suffer the pains of hell forever; and being in great distress of mind, while I was praying and making supplication, the Spirit of God descended from heaven, and instructed me, and pointed out, showed and taught me the true religion. Upon this, I went to the missionaries, and made a complete surrender of myself, my very heart... which they accepted and declared to me a manifestation of the character of an eternal God, saying that 'men's religious opinions are various—that one realm and another, one country and another, one city and another, one village and another, one house and another, one individual and another, bear mutual malice, quarrel, and fight; that men, by living in the practice of drunkenness, fornication, adultery, evil inventions, sorcery, false witness and idolatry, (all which originate from evil passions, from anger, ignorance and pride,) neither know God nor keep his law—do not consider that God created them, but suppose that they exist naturally, without a producing agent. And so, because they neither know nor worship the eternal God who created and supports them, and have sinned against their divine Benefactor, they must, when they die, if there be no Saviour, suffer for ever in hell fire; that the Lord Jesus Christ seeing this, was moved with divine love and compassion, and from a desire to bring those who neither know nor worship God, nor observe his law, to worship him and keep his law,—and also to save those men who should be-

lieve, . . . . . descended and came to the abodes of men, was conceived by the divine power in the womb of a virgin, and born of her,—that while he wrought no evil nor wicked thing, but only that which was good and pure, and preached the divine law, some believed not the Lord; . . . . those that believed not, demanded, with a design to vex him, that he should show them some miracle, wonder, or sign. And although he wrought miracles of healing, cleansing, and restoring on the sick, the dumb, the maimed, the blind, the deaf, the deranged, and the dead, they, [his enemies,] all said he was not the Son of God, which while he knew, he delivered up his precious life into the hands of the multitude, and according to his prediction, uttered previous to being put to death, viz. “that he should continue in the mansions of the king of death only three days and then revive.” So on the day when he was put to death, there was total darkness over the whole land; and on the third day he revived; and after having preached the law to men during the space of forty days, he mounted on a cloud of the sky, in the sight of many men, and ascended into heaven; . . . . that false religion having vanished away, the religion of the Lord Jesus Christ will spread throughout the whole world;—that men, seeing their sins, and [convinced] that on account of having sinned against the eternal God, their most estimable benefactor, they have no merit, and so with repentance flee to and take refuge in the Lord Jesus Christ, and are baptized, will, when they come to die, not sink to hell, but on account of the grace and merits of the Lord Jesus Christ, come into the presence of God; where, free from sickness, old age, death, transmigration, and annihilation, will live world without end in the enjoyment of happiness, and peace, and the rewards pertaining to the eternal state: As the missionaries declared these things, I embraced [the doctrine] with my heart, renounced the traditions of my ancestors, and I received baptism; and as one of the missionaries knowing that the Taliengs, Burmans, Kalahs, Hindoos, Malays, Cochin-Chinese, Siamese, Chinese, Daways, Arracanese, Karens, and other people who live in the city of Tavoy, are of a very light, loose and

empty religion; and feeling a loving and compassionate desire to rectify their religious opinions, was removing from Maulamying to Tavoy, I accompanied him; and till my arrival, I was, through the power and goodness of the eternal God, in health, and very happy in my mind. But as I am much employed, partly in studying the English language, and, from a desire to preach the Gospel of the eternal God, partly in reading and studying the Scriptures, and partly in copying them, and partly in teaching the children who come to the missionary to receive instruction, I cannot at present visit my mother, brothers, sisters, &c. but pray and beseech and intercede that the Spirit of God may descend upon my mother, brothers, &c. When, however, the time shall arrive, that it shall be God’s will, I will visit you. Now from the day when I first fled to and trusted in the merits of the Lord Jesus Christ, I fear not death, but am of a courageous mind. I live in the hope and anticipation that at the instant when I die, I shall not fall and sink to hell, but through the grace and merits of the blessed Lord, come into the presence of God, where, free from sickness, old age, death, transmigration, and annihilation, in which there is no notion of a God or of religion, I shall have a clear vision of God’s face, and shall forever enjoy eternal and unearthly rewards, happiness and peace, which men can neither conceive nor sufficiently admire. Accordingly, it is my desire that my mother, brothers, sisters, &c. would consider that, in discussing and comparing the blessed religion of the eternal God which the missionaries preach, with the traditions of our ancestors, it is not good to be of a mind hard and unyielding like a mountain’s centre, thus clinging only to the traditions of our ancestors, but considering and meditating with a mind tender, soft, clean, and white like cotton, you may pray and entreat, that having fled to and taken refuge in the merits of the Lord Jesus Christ, who can save from hell, you may live in the hope and expectation that [hereafter] you shall behold with open face the divine effulgence of God’s blessed countenance; and free from sickness, old age, and death, you may live forever, and enjoy unearthly rewards and peace.

To my respected mother May Yah, my elder brothers Ko Gyaw, Ko Bauddee, Ko Ay, Ko Shway-wieng, Ko Hmong, my elder sisters Ma Men-Hla, Mah Thway, Ma-Lozan, Ma-Hlabaw, my younger sisters Ma-Men-baw, Ma-Men-Oung, my younger brother, MOUNG-SHWAY-O, and the whole circle of my relations and associates.

Having received the following communication from a respected minister in South Carolina, we cheerfully lay it before our readers.

A PLAN FOR RAISING \$5000 FOR THE BURMAN MISSION.

The writer of this has lately received a large supply of the Memoir of Mrs. Judson, at the rate of 75 dollars per hundred. He intends to retail them at 1 dollar per copy, and give the profits, 25 cents for every volume sold, to the Burman Mission. He intends to solicit the aid of some of his brethren in surrounding churches and neighborhoods, in encouraging the sale and circulation of the work. So that he hopes in this way, to be able to sell considerably more than one hundred copies. Now who will follow this example? Are there not 200 persons in all the United States, who would undertake to sell 100 copies each, and give the profits to the Burman Mission? In some regions, perhaps twice that number might be disposed of; but say one hundred upon an average. In this way 20,000 copies of an invaluable work would be put in circulation, and \$5,000 contributed to a noble object, in addition to the amount which goes into the treasury of the Convention to aid the cause of Missions from the profits of the first sale by the publishers. Such a plan as this, would enable many of our poor, but pious and benevolent brethren to secure the means of aiding liberally one of the most interesting and important Missions in the world. And after all the influence which would be exerted upon our Baptist Churches, and upon the pious of all denominations, from so general a circulation of the work, would far transcend the pecuniary advantage to be derived from the plan proposed.\*

\* The publishers will, with great pleasure, supply the work to any persons desirous to aid in this benevolent object. Orders addressed to Lincoln & Edmands, Boston, with suitable testimonials, will receive prompt attention.

MR. PECK'S LETTER

To the Secretary of the Bap. Miss. Soc. of Mass.

Rock Spring, Illinois,  
Oct. 24, 1829.

Dear Sir,

I left home, in company with a Baptist brother, who wished to travel for the benefit of his health, on the 5th of August. For the convenience of carrying books and tracts, we travelled in a dearborn. We made no stop for preaching till we reached brother Hunter's, Du-Bois settlement, Franklin County, fifty miles west from St. Louis, where I preached at night, Aug. 7th. In this settlement, ten years since, I constituted a church, and baptized between 15 and 20 converts, within a few months. For eighteen months past, a precious revival has been felt, under the labors of our missionary, brother L. Williams, and the young coadjutors that God has raised up under his ministry. With this fact, I need not add, that even a night meeting furnished a very interesting and animating scene. The unconverted weeping from distress, and Christians weeping for joy, were parts of the scene. This revival is now spreading throughout the surrounding settlements.

*Saturday, Aug. 8.* We attended meeting with the St. John's church, (formerly Du Bois) six miles distant. Here we preached, exhorted, prayed, and sung with the happy converts and mourning penitents.

On Lord's-day, Aug. 9, I baptized 3 persons; two had been Methodists, and the other, a girl 17 years old. She had never attended a meeting, nor heard preaching. She had no knowledge of God, of Jesus Christ, of sin, of heaven, or of hell, though she had been accustomed to use these words in profane swearing. She went to live in a religious family, who soon discovered her ignorant and wicked state, and conversed and prayed with her. She was most powerfully convicted for a few days, until she found that Jesus Christ came into the world to save sinners. God blessed the labors of those persons with whom she resided. On Sabbath night, several more persons were examined as candidates for baptism.

11. We travelled to Newport, 8 miles. Here is a small church called Boeuf. It has been nearly broken down, but is now reviving. Preached both day and night, to very attentive



and solemn congregations. I ought to have noticed that I organized a branch Tract Society, at St. Johns.

12. We started for the Gasconade country, a western course. After travelling seventeen miles, through a broken unsettled country, we arrived at a small settlement on Shepherd's Creek, where a congregation was assembled, to which I preached. Nobody ever preaches in this settlement. Very occasionally the people go to Boeuf for meeting. They were very attentive, some wept, and they treated us with much kindness. Here brother Williams, three young preachers, or more properly exhorters, and several other brethren from St. Johns, overtook us.

13. We all set forward for the Gasconade hills. This is a hilly or rather mountainous district of country, equal in size to Massachusetts, drained by Gasconade river. It is but thinly populated, and the people are scattered along the Creeks and vallies in small and detached settlements. The hills are formed of immense beds of flint stone, covered with enough earth to produce a stunted growth of dwarfish timber, but not fit for cultivation. There are some millions of acres of such land in this part of Missouri. The vallies are rich and fertile, but too narrow to afford commodious settlements. At night we reached the settlement of Bailey's Creek, where a three days' meeting had been appointed by our last Association. We were most kindly received and entertained by the people during the meeting. They gave us the best their circumstances could afford. A fastidious traveller might have complained, but we were contented. They had provided seats and a "Stand," in the woods, a most delightful place, shaded by the lofty sycamore, walnut, locust, and haggerberry, but they had not time to prepare camps, which would have added much to the convenience of accommodating a large number of people.

14. The people collected at an early hour at the Stand, where a prayer meeting was held. Preaching, exhortations, singing, and prayer, continued night and day at the same place. We only retired to the cabins of the settlers for meals and sleep. Lord's-day brought together a large congregation, which was very solemn. Two persons were baptized, and another received as a candidate, who chose to defer the ordinance two weeks, that his wife,

necessarily detained at home, might accompany him into the water. In this settlement are a number of Roman Catholic families, most of the members of which were out on Lord's-day, and some were attentive hearers, while some others appeared to feel under no obligation to be quiet at a heretical meeting. They walked about and talked during preaching or prayer, as they felt inclined. People came 10, 20, 30, 40, and some, as they told me, even 50 miles, to this meeting. Some told me they had not heard a sermon for four years before. A church called "Gasconade," from 15 to 20 miles south, and higher up the river, has become so nearly extinct, and having no preacher to attend them, we advised them to unite with the church with which the meeting was held. This church, (Bailey's Creek,) is now attended by a preacher, by the name of Coats, from the north side of Missouri river, who crosses the river in a canoe, and walks to the settlements once in a month. South of Gasconade county, and higher up the river, is another county, called Crawford. There is a preacher who lives amongst the hills in this county, and who preaches occasionally. Scattering settlements extend through the vallies pretty high up the Gasconade. On the waters of Big Pine, a prominent fork of the Gasconade, 150 miles from its mouth, are several saw and other mills. This is the region that furnishes vast quantities of pitch pine lumber for the St. Louis market. The "mills" is a wild place, rarely visited by a preacher of any description. This rough and mountainous region, abounds in iron ore, and doubtless contains vast quantities of lead, though few attempts have yet been made to find it. The headwaters of the Gasconade interlock with those of the Osage, that falls into the Missouri, farther west, with White river, that runs south, through Arkansas territory, and with the Merrimac, that runs east, and falls into the Mississippi, 18 miles below St. Louis: consequently, the highest land in Missouri, is at the head of this stream. During the meeting, I disposed of 6000 pages of Tracts, a dozen Bibles, several copies of Fuller's Backslider, four copies of Jones' Church History, besides a quantity of Magazines and other pamphlets.

J. M. PECK.

Rev. H. Malcom.

[To be continued.]

## THE ROMAN CATHOLICS.

It is sometimes supposed that the Catholics have renounced many of their ancient errors, and are emerging from the darkness in which they have long been involved. But in countries where their influence prevails, the Scriptures appear still to be withheld from the common people; and could their influence extend over countries now enlightened, the melancholy result might easily be imagined. The following statement is made by a reader of the Scriptures, employed by the Baptist Society in England, for diffusing light in Ireland.

*Coolany, Sept. 11, 1829.*

A few days ago I had a pleasing conversation with an old person in this vicinity and her daughter, who after being both with the priest a few days before, in her confession she (the old woman) told him that she could not believe that the sacrament was Jesus Christ, and that every representation of him must be inferior to him, and that bread and wine were only a commemoration of him. "I fancy," said the priest, "you hear the Scriptures read." The old woman said she did. "You must now, on your knees, before God," said he, "promise me that you will not hearken to any more of that book's instructions, for I fear it has poisoned your mind, and you must do severe penance for what you have heard of it." "No!" said the old woman, "I have, I think, done no wrong in hearing its contents, nor am I now a proper object to impose penance on; therefore I hope you will have me excused." "Begone," said his Reverence, "I shall hear no more from you while you are in such a frame of mind; I fear you have imbibed heresy to an incurable degree." The old woman got up from her knees, walked off, and did not go to wait upon the priest since. Her daughter, after the mother withdrew, went on her knees before the priest, who asked her, "Pray, Miss D. do you hear the Bible read?" "Yes," replied the young woman. "Do you go to church?" "Sometimes," said she. "I suppose," said he, "you go to hear the preachers, also?" "Sometimes I do," said she. "You must now faithfully promise me

that you will in future refrain from all these evils," said the priest. "I cannot do that," said the young woman, "the Bible is read in my hearing frequently, and I shall never close my ears against it;" so he ordered her away immediately, and neither the mother nor daughter went near him since. I frequently call to see them, and read for them; indeed, they have invited me to do so. The old woman said she would never ask any of the rites of the Church of Rome nor the services of her clergy, even at her last hour. She declares that her entire confidence is placed in her crucified Saviour, that he alone has atoned for her guilt, is her only hope at present, as he will be her judge at the last day. [Eng. Bap. Mag.]

## LETTER FROM MR. YATES.

Mr. Yates, from Calcutta, gives the following intelligence in a letter to Mr. Gurney, February 19, 1829.

I had the pleasure of baptizing two the first Sabbath after my arrival, the one a Bengalee, and the other an Indo-Briton; and we had good congregations both morning and evening. In the Native department things are more promising than we have ever known them. The inhabitants of a number of villages, only a few miles from Calcutta, have invited us to preach to them the Gospel, and to instruct their children. Brother Carapeit is now laboring among them very diligently; and from the attention they pay to the word, we have the fairest prospect of success. It is a door opened which we hope no one will be able to shut. A school, in which religious instruction is imparted, has been commenced, and is rapidly on the increase.

The greatest advancement has been made in the schools. In visiting one of the native female schools last week, I was quite astonished at the progress some of the children had made, not only in their learning, but also in religious knowledge. They had mastered two catechisms, and could answer any question that was asked them, and were learning one of the Psalms of David by heart every week, and seemed quite pleased that they were allowed to learn them. What a change is this! About ten years ago I used to visit a boys' school not far from the

same spot, and could not succeed in introducing the Scriptures among them; but now female schools, which were then thought utterly impracticable, not only exist, but the pupils have not the smallest objection to read any thing of a religious nature. Little Henry and his Bearer is a great favorite with them all. In the boys' schools under our care, similar improvement is observable. In addition to the Christian instruction which they receive from the Scriptures, catechisms, &c. during the week, many of them now attend to receive religious instruction on the Sabbath day. We have four boys, the sons of native Christians, whom we have entirely taken under our care, and they appear to be promising boys.

Since my return I have been at two public meetings, which have afforded me much pleasure; one of the Juvenile Society, and the other of the Hindoo College. They were both much better attended than I had ever seen them before, and exhibit marks of improvement superior to what I could have anticipated in the course of two years.

LETTER FROM MR. LESLIE.

Mr. Leslie, from Monghyr, also writes to the Secretary of the English Baptist Missionary Society, the following statement of the progress of the Gospel:

Within the last fortnight we have had the open and deliberate renunciation of caste by two men, the one a byraggee, (a religious mendicant) and the other a writer, i. e. a book-keeper to the merchants. The former was on pilgrimage to Juggernaut, but was arrested on his way in Monghyr, by the sound of the gospel from the lips of one of our native preachers. He has been so far affected as to tear off the only badge of Hindooism that he had, his mala, or religious beads, and throw them openly away, saying, that having found God he would wear the badge of Satan no longer. He has been exceedingly anxious for baptism; but I have not felt at liberty yet to administer it. A little delay seems to me necessary.

The other man is a tolerably good native scholar, and has a good acquaintance with the truths of the Bible. About a fortnight or three weeks ago he was seized with fever, and imagining that his end was near, he the last week left his house, ill as he was, and came

to the abode of one of the native preachers, that he might, as he said, own publicly that which he was convinced was the truth. This he did by instantly taking up the native preacher's hooka, or smoking pipe, and applying it to his mouth. Thus his caste ceased, and now he appears as a follower of Christ. He has recovered from his sickness, and wishes also to be baptized. But to him, also, I have said, wait a little. He is a young man, and if he is indeed sincere, I have no doubt he will be useful among his countrymen.

Two women, also, belonging to a family which renounced caste for Christianity some time ago, appear to be sincere, and are likewise anxious for baptism. These I hope to add to the church soon.

The new native meeting-house which I erected about a year since, being attended beyond all my expectations, I am now engaged in erecting another much larger in a different part of the town. Things have taken an amazing turn. When I came here first, I could not in any way get the people to let or sell me a piece of ground for building; but, in this instance, the ground was openly obtained for me by a very influential Hindoo.

[*Eng. Bap. Mag.*]

MISSION TO LIBERIA.

Our readers cannot fail to be deeply interested in the Colony at Liberia, where great numbers have removed from Baptist churches in the United States, and now require encouragement and friendly aid. Among the estimable persons who have fallen victims to their efforts in Africa, we call to affectionate recollection the pious and devoted Holton, from Waterville College, Mr. Sessions, a devoted friend to Africa, the indefatigable colored friend, Lott Carey, and others, who soon finished their labors, and have entered into their rest. This field calls for additional laborers, and we have had the pleasure of an interview with Messrs. Granger and Dietschy, two young men from the Missionary Seminary in Basle, Switzerland, who have recently visited Boston, and are on their way as Missionaries to Liberia. A public meeting was held at Park-Street Meeting house, on Lord's day evening, the 13th inst. at which the Missionaries attended, and several addresses were delivered. Christian efforts at

the Colony are of indescribable importance, as a means of extending Christianity to the Africans who are now in the most abject state of ignorance and in the greatest darkness of heathenism. We would mingle fervent prayers with the thousands in Zion that every benevolent effort for Africa may be succeeded, and that the lives of the young men now embarking may be protracted for extensive usefulness.

INTELLIGENCE FROM ST. SALVADOR.

For the American Baptist Magazine.

Mr. Editor,

A gentleman of my congregation, being about to visit the city of St. Salvador, in BRAZIL, I gave him a list of questions, soliciting that he would make such inquiries, while there, as would enable him to answer them. He has returned, and obligingly furnished me with answers to such of them as he could. Your readers, will, I presume, consider them useful; especially, as the condition of other South-American cities would not vary materially, in these respects, from that of St. Salvador.

Churches,	-	-	-	-	63
Priests,	-	-	-	-	194
Inferior Clergy,	-	-	-	unknown.	
Schools at the Nation's expense,					18
Do. private		do.			15
Convents, (supposed to contain 120 females, who have taken the holy vow,)	-	-	-	-	4
Monasteries, (number of monks uncertain,)	-	-	-	-	6
"Recolhamentos," or Magdalen Convents,	-	-	-	-	2

The population of St. Salvador is about 130,000, including slaves and free people of color. The few English and American residents there, would probably support a minister, if he were liberal in his manners and education, and orthodox in his creed.

M.

MR. ANDERSON'S RETURN FROM GREECE.

Rev. Rufus Anderson, who recently visited Greece, as an Agent from the American Board of Missions, returned to Boston on the 12th Dec. He has travelled in various parts of Greece, and been introduced to men high in civil and ecclesiastical offices, and states

with much pleasure that prepossessions exist in favor of Americans. He found in all places that an annunciation of his nation was his best passport. This favorable circumstance will greatly facilitate missions from this country, and should excite and encourage efforts to restore the prevalence of the gospel in that interesting country.

NEW YORK STATE CONVENTION.

We have received the printed Minutes of the eighth Annual Meeting of this Convention, which was held at Whitesboro,' Oct. 1829. The Convention appears to be successfully prosecuting the objects of the association. The amount of time embraced in the returns of the Missionaries for the last year, was 8 years and 23 weeks. More than 130 believers were baptized by the Missionaries, and favorable indications of revivals exist in many places. The amount received by the Convention the last year, including a balance in the Treasury, the previous year, was \$4632,62—expended, \$3392,75. It would be a gratifying article of intelligence, if the Minutes of each State Convention could embrace a statistical table of all the churches in the state, as it would exhibit the number of ministers, the churches destitute of pastors, and various other items of an interesting nature.

AWARD OF PREMIUM.

Twenty-four manuscripts were presented and examined, for the premium offered by the American Tract Society, for the best tract to influence young men to abstain from ardent spirits. The choice of the Committee fell on the one written by Rev. Austin Dickinson, to whom the premium of \$50 was awarded; but the reception was generously declined by him.

ON PREACHING THE GOSPEL.

Christ instituted the preaching of the gospel as the general and efficient means of the conversion of sinners. In the great object of evangelizing the world, this point should be kept steadily in view. The establishment of schools, the circulation of tracts, or other efforts for civilization, must not be substituted for preaching the gospel. David Brainerd entered immediately

on this great work, when on his mission to the American Indians, and multitudes were the happy subjects of grace. May there not be an error at present in the efforts for the Indians, by devoting a greater portion of funds and of labors for civilization, than for their awakening and conversion? Danger may also exist in cherishing too much zeal and expending too large a portion of funds to erect places of worship, instead of employing missionaries to visit places which are destitute of a stated ministry. By the English Magazines, we perceive that considerable attention is now excited to preaching in the open air, and thus finding access to persons who do not repair to places of worship.

A writer in the Evangelical Magazine remarks on this subject:—"The example of Wesley, Rowland Hill, Matthew Wilks, John Hyatt, should operate as a stimulus; also that great and illustrious example of ministerial zeal, the immortal Whitfield, who, on one occasion received notes from nearly 1000 persons, who were pricked to the heart, and led to cry out, 'What must we do to be saved,' from the effect of his preaching in one day in Moorfields."

The expediency of preaching in the open air will be determined by existing circumstances; but that increased efforts should be made to extend the preaching of the gospel, must be apparent to every Christian. Faithful ministers should more frequently visit neighborhoods and villages where the truth is not exhibited, and thus carry the rich blessings of the gospel to men's doors. Efforts of this nature, have often resulted in the awakening of sinners, and the establishment of Christian churches. Christ says to his ministers, "Be thou faithful unto death, and I will give thee a crown of life."

DIFFUSION OF RELIGIOUS KNOWLEDGE.

The dissenting denominations in England are making commendable efforts for diffusing information on religious subjects, with a view to give stability to the principles of dissent from Episcopacy, and to scatter the darkness of Papal superstition. A society has been formed, comprising the different denominations, for the purpose of circulating publications adapted to accomplish their object. The Com-

mittee of this Society announces the following subjects for discussion:

Among the first of the subjects for original composition, to be treated by writers of known talents and piety, are the following: The Importance of Right Sentiments of Church Government: a View of the State of the World at the time of our Saviour's Appearance; the Constitution of the Primitive Church; the Spirit of Primitive Times; the History of Christianity to the age of Constantine; the History of the Western and Eastern Churches; the Ecclesiastical History of England; Lives of the most important Individuals during the successive Periods of Ecclesiastical History; on the Deficiencies of the Reformation; the History of Christianity in North America; on Establishments of Religion.

Among the reprints to be earliest introduced, and adapted for general circulation throughout the congregations, will be found selections from the writings of such men as Owen, Henry, Delauny, Pierce, Graham, and various of the Reformers.

F. A. COX, LL. D. Hackney, or University of London, J. BENNET, D. D. City Road, R. VAUGHAN, Kensington, T. PRICE, Spital Square,	}	Secs.
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RECENT PUBLICATIONS.

Advice to a young Christian, on the importance of aiming at an elevated standard of piety. By a Village Pastor. With an Introductory Essay, by the Rev. A. Alexander, D. D. Princeton.

Mr. Carne, the popular Author of Letters from the East, is about to produce a third volume of that work, embracing Anecdotes and Descriptions from personal observation, of great interest, as regards Sacred History.

Elements of Natural History, or, An Introduction to Systematic Zoology. By John Howard Hinton, A. M. London.

Sympathy; or, the Mourner comforted and advised. By the Rev. John Bruce. 12mo. London.

The History of the South Sea Missions. A Discourse by Wm. Orme, Foreign Secretary to the London Missionary Society. London.

The Correspondence and Diary of Philip Doddridge, D. D. illustrative of various particulars of his life, hitherto

unknown. Edited from the original MSS. by his great grandson, John Doddridge Humphreys, Esq. 2 vols. 8vo. London.

Annals of the Poor; containing Dairyman's Daughter, Negro Servant, Young Cottager, &c. By Rev. Legh Richmond. A new edition, enlarged and illustrated; with an Introductory Sketch of the Author. By Rev. John Ayre. Boston: Crocker and Brewster.

A Dictionary of important Names, Objects, and Terms, found in the Holy Scriptures. Intended principally for Youth. By Howard Malcom, A. M. Boston: Lincoln & Edmands.

The proper mode of conducting Missions to the Heathen. A Sermon delivered before the Society for propagating the Gospel among the Indians and others in North America, Nov. 5, 1829. By Benj. B. Wisner. Boston: Putnam & Hunt.

National Blessings of Christianity. A Discourse delivered in the Meeting-House of the First Baptist Church and

Society, Union-Street, Boston, on the Day of Public Thanksgiving, Nov. 26, 1829. By Cyrus P. Grosvenor, Pastor. Published by request. Boston: True & Greene.

The Claims of Education Societies; especially on the young men of our country. A Sermon, delivered in the First Baptist Meeting-House in Boston, Nov. 8, 1829, before the Boston Young Men's Baptist Education Society. By Rufus Babcock, jr. Boston: W. Collier and Lincoln & Edmands.

Infidelity, some of its modern features. A Discourse delivered in the Meeting-House of the First Baptist Church and Society, Union-Street, Boston, on the evening of Lord's day, Dec. 6, 1829. By Cyrus P. Grosvenor, Pastor. Published by request. Boston: True & Greene.

In press, Memoir of the Life, Letters, and Pulpit Recollections of the late Alexander Waugh, D. D. By Henry Belfrage, D. D. and James Hay, A. M. London.

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#### ORDINATIONS AND MEETING-HOUSES OPENED.

Sept. 1, Nathaniel Copeland was ordained to the work of an evangelist at Albion, Me. Sermon by Elder Bowler, of Palermo.

Nov. 7, Mr. John O. Birdsall was ordained to the gospel ministry at Plainfield, Con. Sermon by Rev. Wm. Palmer, from Phil. i. 17.

Nov. 16, Mr. D. A. Nichols was ordained pastor of the Baptist Church, at Auburn, N. Y.

Nov. 29, Thomas L. Garrette was ordained to the work of the gospel ministry at Chesnut Hill Meeting House, Virginia. Sermon by Elder Edmund Goode.

Dec. 3, Rev. Joseph A. Warne was publicly recognized as the Pastor of the Baptist Church in South Reading. Sermon by Rev. John Peak, from Acts xx. 24.

Dec. 10, Mr. Benjamin C. Wade was ordained pastor of the Baptist Church in Woburn. Sermon by Rev. Rufus Babcock, jr. of Salem.

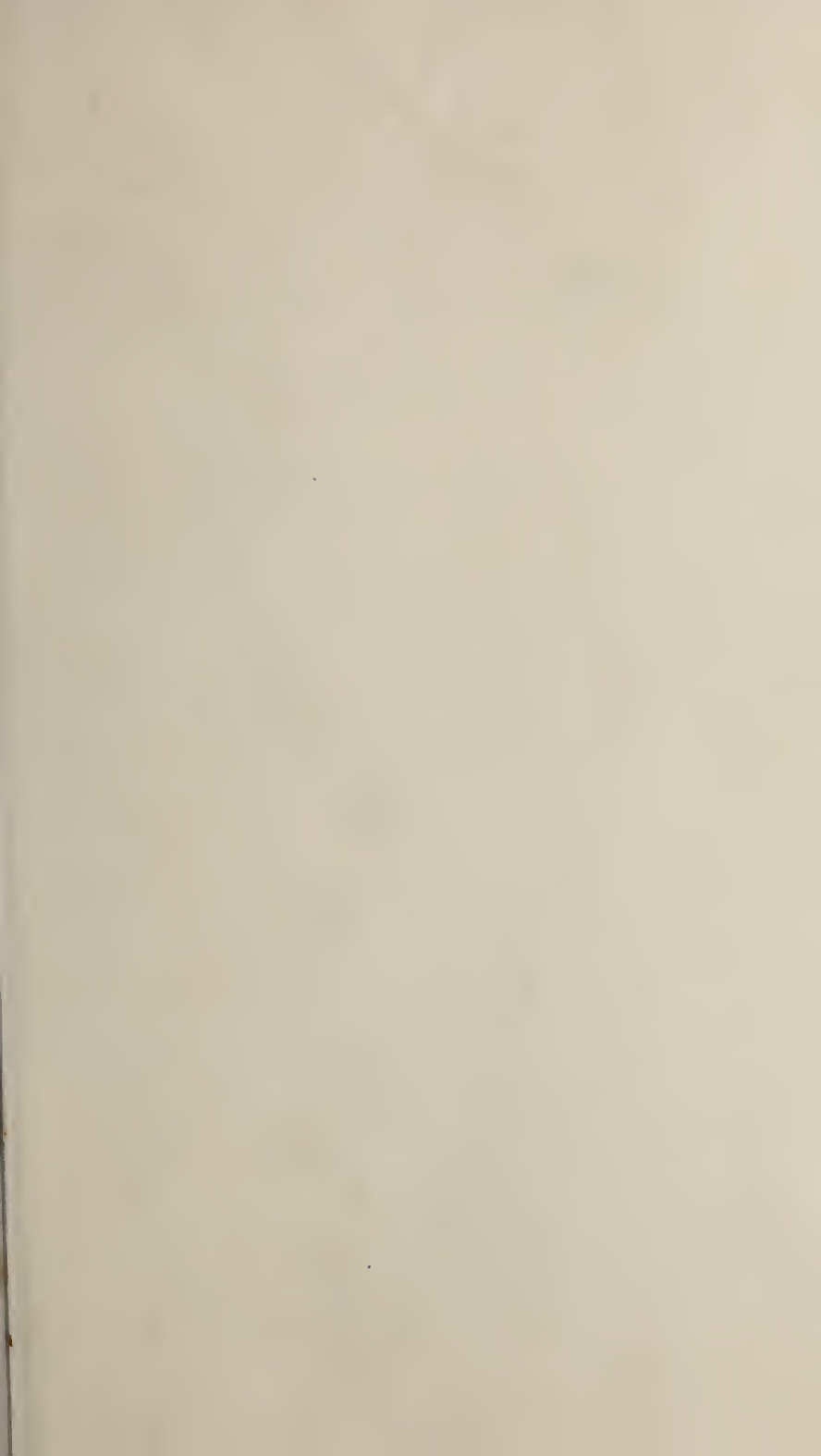
On Thursday, Dec. 3, the Baptist Meeting-House recently erected in Hingham, about 16 miles from Boston, was opened with appropriate religious services. It is a neat edifice, containing about 60 pews, with a tower and bell, and is beautifully located on rising ground in a central situation. The weather was pleasant, and the interesting scene called together a very crowded audience, who listened with peculiar interest to a Sermon by Rev. Dr. Sharp, presenting a lucid exhibition of the genuine nature and effects of true religion, from Rom. xix. 17. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." A number of the Pastors of Churches in Boston, and the vicinity, engaged in the services on the occasion. The Rev. Hervey Ball is stately preaching here, with encouraging prospects.

Dec. 3, the new Baptist Meeting-House in Rowley, Mass. was opened with appropriate services. Sermon by Rev. Rufus Babcock, jr. of Salem.

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#### DEATH OF DR. STAUGHTON.

This eminent scholar and minister died at the city of Washington, Dec. 12, on his way to Georgetown, Kentucky, to take charge of the College recently established in that place.



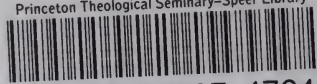
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